He who seeth me in all things and all things in me looseneth not his hold on me and I forsake him not.
—*The Bhagavad-Gita*

THEOSOPHY

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THE DAYS OF PREPARATION

ONE would have to be blind indeed not to recognize in the unfolding destiny of the present the fulfillment of many Theosophical predictions. The turbulence of the now-beginning settlement of accounts between the races is to be seen everywhere in the world, not only in the United States, and the observation of H.P.B., that the following by the great nations of the pretended law of "self-preservation," in a policy of mutual homicide, leads men to behave more and more like animals, is increasingly the view of all civilized persons. More specifically, she called "the struggle for life" on the materialistic lines of political economy "a retrograde reinvolution into the animal kingdom," and she added that when all men see and feel this truth, "the same instinct of self-preservation only directed into its true channel will make them turn to *altruism*—as their surest policy of salvation."

While this point of realization may still seem far in the future, it is nonetheless a fact that large numbers of the coming generation are rejecting both the wars of the state and the acquisitive hungers of commercial enterprise. Basic changes in attitude are emerging, and if these changes seem to produce more unrest than calm, more revolt than reconciliation, it should be realized that the rebels are the sons of their fathers, trained in the habit of "going after" what they want. Meanwhile, the setting of the change, inevitable in this time and cycle of race evolution, is described by Mr. Judge in a passage concerning the decline of the spirit of sacrifice. In his commentary on the third chapter of the *Bhagavad-Gita,* he wrote:

> With the culmination of the dark age it was . . . natural that the last vestige of sacrifice should disappear. On the ruins of the altar has arisen the temple of the lower self, the shrine of the personal idea. In Europe individualism is somewhat tempered by various monarchical forms of government which do not by any means cure the evil; and in America, being totally unrestrained and forming in fact the basis of independence here, it has culminated. Its bad effects—vaguely as yet shadowing the horizon—might well have been avoided if the doctrines of the Wisdom-Religion had been also believed by the founders of the republic. And so, after the sweeping away of the fetters forged by priestly dogma and kingly rule, we find springing up a superstition far worse than that which we have been used to call by the name. It is the superstition of materialism that bows down to a science which leads only to a negation.

We live at a time when these "bad effects" are coming to maturity in countless ways, and there is strong and increasing reaction against the resulting conditions of life, with much anger and self-righteousness on the part of those who see all that has gone wrong, but are without that heritage of patience and insight into the nature of things that are the only guides to making things go right. So it is that the positive qualities which might lift men's vision and ameliorate almost universal anxieties can find few channels of expression. The very tide of the upward cycle is in some measure frustrated by old tendencies which belong to the past, transforming the spiritual into the psychic and leading to those dissipations of strength spoken of by H.P.B. in the third message to the American Theosophists.

This cycle, for which the Teacher was herald and awakener, is a part of a great unfolding of evolutionary law; fulfilling this role, she spoke of the necessity of *conscious* preparation for those changes that must come as "the forerunners of the new sub-race make their appearance on the American continent." Some of the characteristics of this sub-race are given on pages 444-45 of the second volume of *The Secret Doctrine*. And something of the anticipations and preparations for its birth is suggested in the Five Messages. In one place, H.P.B. says:

> But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature, is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There. then, is part of your work: to

lift high the torch of Liberty of the Soul of Truth that all may see it and benefit by its light.

As we look about, it is difficult to see much evidence of this potentiality and promise on the present scene. Far more impressive, in many respects, is the working out of the Karma of failed opportunities, of psychic capacities running riot instead of controlled. But what must be added to any evaluation of current events, especially at this time in the cycle, is the fact that these are also years of the exhaustion of old Karma, a period of the clearing of the decks, and the toppling of no longer serviceable structures. The passing of worn-out forms might be more harmoniously accomplished in a better age, but the Kali Yuga seldom displays its inner, secret processes of growth, being known rather by the carnage it produces on the outward plane of history. We may, moreover, be confident that one so wise as H.P.B. worked in full awareness that such days of reckoning would come, exacting harsh penalties and wreaking disorder in all areas where a necessary destruction and cleansing must precede regeneration and new growth. Without feeding the fires of morbid pessimism, she gave enough indications to show that she knew of the social and moral unrest that would attend the future. Yet she was also able to write in 1888:

> Night before last I was shown a bird's eye view of the theosophical societies. I saw a few earnest reliable theosophists in a death struggle with the world in general and with other—nominal and ambitious—theosophists. The former are greater in number than you may think, and *they prevailed*—as you in America *will prevail,* if you only remain staunch to the Master's programme and *true to yourselves.* And last night I saw. . . . The defending forces have to be judiciously—so scanty are they—distributed over the globe wherever theosophy is struggling with the powers of darkness.

This was in a letter to Mr. Judge. In the same year, in an article published in *Lucifer* for August, H.P.B. put into a few words the law of the survival and success of the Theosophical movement:

> It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of *inner enlightenment.* It is not violence that can ever ensure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all,"

> to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, color or creed.*

From a study of such articles by H. P. Blavatsky, it becomes apparent that the high import of her work grows in the mind of the student only through practical acceptance of the reality of higher planes of causation. This is the same as saying that the changes that must come about in the mind of the race, bringing Manas and Buddhi closer together, are first and foremost changes in *attitude of mind.* When she declares that Theosophy and the doctrines of Karma and Reincarnation can alone save the coming races, she is saying that only by means of these teachings will men learn to place their confidence in moral verity, and begin to find security in lives devoted to altruism and brotherly action. She is saying that nothing else will work; that there is no hope or future save by the law of growth represented by the Theosophical Movement, and applying, ever more surely, to the entire human race. There can be no mistaking H.P.B.'s meaning and intent in this respect. "The key to all our successes," she wrote in 1889, "is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis."

This law of progress remains the same today. The hundred-year cycle of the Theosophical movement is well-nigh complete and already the symptoms of the return of the cycle of psychism, preceding the great spiritualizing effort that will pervade the last twenty-five years of the twentieth century, are so prevalent as to become identifying characteristics of the time. These symptoms are bewildering in both variety and intensity, and they will no doubt grow more extreme as the psychic cycle swings on to its height. Spread out before our eyes are various repetitions of old mistakes, and painful reminders of compromises made in the past, often by Theosophists, with the psychic vulnerabilities and temptations in human nature. Never has there been a more convincing array of the weaknesses and follies of mankind, were evidence of this sort needed. But all this is only Karma—the ripple of effects. Many are the

souls who are already exhausted, bleeding, broken-winged, and the toll of the cycle's destiny can now be by no means complete. Yet, save for the pain, which seems to increase continuously, all this is not the Real; it is real only in the sense of exhibiting the working out of actions long since done and complete, while the future, even as these dark currents exhaust themselves, is in the making.

The psychism of the nineteenth century, as we view it in retrospect, seems almost a species of middle-class luxury on the part of people born to Victorian optimism and the conceits of the dominant race, the "fighting and trading West." It was, one might say, but a modest dress rehearsal for the psychism of the twentieth century. For today, the glib promise of unending progress through the material genius of science has become practically unbelievable. This and other false faiths are crumbling to dust, rebellion and recrimination are the fashion, and despair comes as easily as yesterday's optimism. The wonder-seeking of the present has a quality of desperation in it, and the seekers are people beset by anxiety and insecurity, who live from day to day in the presence of threats against which there seems less and less defense. Fear is increasingly the architect of events, the basis of justification, and the tool of policy, and this is an ill for which there can be no external cure, since the coloring of feeling hides the hopeful aspect of all that is observed. Now, more than ever, Theosophy can be recognized, at least by students, as the saving truth. It was no sentiment, but insight into the very dynamics of human development, that made H.P.B. say: "With right knowledge, or at any rate with a confident conviction that our neighbors will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air." This is the view that men must adopt at last, even if the truth is seen only after the exhaustion and failure of all other remedies.

But the fact is that the other remedies have already been exhausted. The follies of war, of acquisitive selfishness, of aggressive "self-preservation" are known to many and becoming known to more. The present is a time of fear, of the settlement of accounts, of wrath and rebellion, but it is also a time of awakening and higher longing. The depth of the disorder and the scope of the trouble—which reaches around the world—may truly be taken as a measure of the great changes that are to come.

THAT THOU ART

WHEN the time is ripe the Great Revelation will be ours. Nobody will appear to give it to us—it will be all around us, all within us. It will be in everything, in every being, in every point of Space, in every second of Time, in all that we hear and see and experience. Suddenly all Life, the whole of Nature, will be speaking to us in a thousand different tones, in countless different ways—all, variations of the one great theme, THAT THOU ART.

The greatest of all mysteries is at the same time the simplest, so near at hand, so self-evident that we fail to comprehend it, fail even to as much as suspect it. It is the fact that Life is ONE. Its countless differentiations in manifestation are not so many different lives, but merely different ways in which the One Life, the One Consciousness, the ONE SELF looks at itself, speaks to itself, listens to itself. The myriads of beings, from Great Souls down to the tiniest atoms, are but temporary instruments through which SELF perceives other temporary aspects of the only "thing" there is: LIFE.

In moments of meditation we have glimpses, perhaps, of the fundamental Unity of Life. But "unity" implies multiplicity of units, and as long as we think in terms of unity we are still on the plane of separateness. The realization that needs to dawn upon us and needs to be made real is the fact that the perceiving power in all beings, that which constitutes the Self in each, is not a mere fraction of a greater whole, not a mere spark from the Central Fire, but *is that very Fire itself.*

As the Soul progresses on its Great Journey, the conception of Self becomes less and less separative, more and more all-inclusive. It is spiritual knowledge which now begins to spring up spontaneously. Krishna tells Arjuna. "By this knowledge thou shalt see all things and creatures whatsoever in thyself . . ." This is the highest kind of self-knowledge *while still on the plane of separateness.* It is not yet the final consummation. The great Mystery is indicated in Krishna's further words: ". . . and then in me." This is the realization of the fundamental identity of all Souls with the Universal Over-Soul; the realization, on the part of Arjuna, that all things and creatures, including himself, are Krishna, the One Universal SELF. THAT THOU ART.

CONVERSATIONS ON OCCULTISM

X

STUDENT.—Is there not some attitude of mind which one should in truth assume in order to understand the occult in Nature?

Sage.—Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. A realization of this leads inevitably to the conclusion that all other men and beings are united with us, and this removes the egotism which is the result of the notion of separateness. When the truth of Unity is understood, then distinction due to comparisons made like the Pharisee's, that one is better than his neighbor, disappear from the mind, leaving it more pure and free to act.

Student.—What would you point out as a principal foe to the mind's grasping of truth?

Sage.—The principal foe of a secondary nature is what was once called *phantasy;* that is, the reappearance of thoughts and images due to recollection or memory. Memory is an important power, but mind in itself is not memory. Mind is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea. Now as we are constantly looking at and hearing of new things, the natural restlessness of the mind becomes prominent when we set about pinning it down. The memory of many objects, things, subjects, duties, persons, circumstances, and affairs brings up before it the various pictures and thoughts belonging to them. After these the mind at once tries to go, and we find ourselves wandering from the point. It must hence follow that the storing of a multiplicity of useless and surely-recurring

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NOTE.—This article by Wm. Q. Judge was first printed in the *Path,* December, 1894.

thoughts is an obstacle to the acquirement of truth. And this obstacle is the very one peculiar to our present style of life.

Student.—Can you mention some of the relations in which the sun stands to us and nature in respect to Occultism?

Sage.—It has many such, and all important. But I would draw your attention first to the greater and more comprehensive. The sun is the center of our solar system. The life-energies of that system come to it through the sun, which is a focus or reflector for the spot in space where the real center is. And not only comes mere life through that focus, but also much more that is spiritual in its essence. The sun should therefore not only be looked at with the eye but thought of by the mind. It represents to the world what the Higher Self is to the man. It is the soul-center of the world with its six companions, as the Higher Self is the center for the six principles of man. So it supplies to those six principles of the man many spiritual essences and powers. He should for that reason think of it and not confine himself to gazing at it. So far as it acts materially in light, heat, and gravity, it will go on of itself, but man as a free agent must think upon it in order to gain what benefit can come only from his voluntary action in thought.

Student.—Will you refer to some minor one?

Sage.—Well, we sit in the sun for heat and possible chemical effects. But if at the same time that we do this we also think on it as the sun in the sky and of its possible essential nature, we thereby draw from it some of its energy not otherwise touched. This can also be done on a dark day when clouds obscure the sky, and some of the benefit thus be obtained. Natural mystics, learned and ignorant, have discovered this for themselves here and there, and have often adopted the practice. But it depends, as you see, upon the mind.

Student.—Does the mind actually do anything when it takes up a thought and seeks for more light?

Sage.—It actually does. A thread, or a finger, or a long darting current flies out from the brain to seek for knowledge. It goes in all directions and touches all other minds it can reach so as to receive the information if possible. This is telepathically, so to say, accomplished. There are no patents on true knowledge of philosophy nor copyrights in that realm. Personal rights of personal life are fully respected, save by potential black magicians who would

take anyone's property. But general truth belongs to all, and when the unseen messenger from one mind arrives and touches the real mind of another, that other gives up to it what it may have of truth about general subjects. So the mind's finger or wire flies until it gets the thought or seed-thought from the other and makes it its own. But our modern competitive system and selfish desire for gain and fame is constantly building a wall around people's minds to everyone's detriment.

Student.—Do you mean that the action you describe is natural, usual, and universal, or only done by those who know how and are conscious of it?

Sage.—It is universal and [done] whether the person is aware or not of what is going on. Very few are able to perceive it in themselves, but that makes no difference. It is done always. When you sit down to earnestly think on a philosophical or ethical matter, for instance, your mind flies off, touching other minds, and from them you get varieties of thought. If you are not well-balanced and psychically purified, you will often get thoughts that are not correct. Such is your Karma and the Karma of the race. But if you are sincere and try to base yourself on right philosophy, your mind will naturally reject wrong notions. You can see in this how it is that systems of thought are made and kept going, even though foolish, incorrect, or pernicious.

Student.—What mental attitude and aspiration are the best safeguards in this, as likely to aid the mind in these searches to reject error and not let it fly into the brain?

Sage.—Unselfishness, Altruism in theory and practice, desire to do the will of the Higher Self which is the "Father in Heaven," devotion to the human race. Subsidiary to these are discipline, correct thinking, and good education.

Student.—Is the uneducated man, then, in a worse condition?

Sage.—Not necessarily so. The very learned are so immersed in one system that they reject nearly all thoughts not in accord with preconceived notions. The sincere ignorant one is often able to get the truth but not able to express it. The ignorant masses generally hold in their minds the general truths of Nature, but are limited as to expression. And most of the best discoveries of scientific men have been obtained in this sub-conscious telepathic mode. Indeed, they often arrive in the learned brain from some obscure and so-

called ignorant person, and then the scientific discoverer makes himself famous because of his power of expression and means for giving it out.

Student.—Does this bear at all upon the work of the Adepts of all good Lodges?

Sage.—It does. They have all the truths that could be desired, but at the same time are able to guard them from the seeking minds of those who are not yet ready to use them properly. But they often find the hour ripe and a scientific man ready, and then touch his cogitating mind with a picture of what he seeks. He then has a "flash" of thought in the line of his deliberations, as many of them have admitted. He gives it out to the world, becomes famous, and the world wiser. This is constantly done by the Adepts, but now and then they give out larger expositions of Nature's truths, as in the case of H.P.B. This is not at first generally accepted, as personal gain and fame are not advanced by any admission of benefit from the writings of another, but as it is done with a purpose, for the use of a succeeding century, it will do its work at the proper time.

Student.—How about the Adepts knowing what is going on in the world of thought, in the West, for instance?

Sage.—They have only to voluntarily and consciously connect their minds with those of the dominant thinkers of the day to at once discover what has been or is being worked out in thought and to review it all. This they constantly do, and as constantly incite to further elaborations or changes by throwing out the suggestion in the mental plane so that seeking and receptive minds may use it.

THE SEVEN DEADLY SINS OF THE MODERN WORLD

1. Politics without principle. 2. Wealth without work. 3. Pleasure without conscience. 4. Knowledge without character. 5. Commerce without morality. 6. Science without humility. 7. Worship without sacrifice.

—MAHATMA GANDHI, 1925

letters • questions • comment

What can be the value to a person of Karma if he remembers nothing of the causes or circumstances which engendered it?

It seems evident that memory is of several kinds, but all must have to function through and be affected by matter in some form. William Q. Judge, in his article "Sheaths of the Soul," says that the seven principles of man may each be subdivided into seven again, all thus forming a potentially very close and sensitive connection with nature:

> . . . Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter—so-called—in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.
>
> So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that what ever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside.

If this is an outline of the very complex process by which we create Karma, or at least by which the varying degrees of matter which we inhabit are impressed and again return the impression, another article, "Reincarnation and Memory," published by Mr.

Judge in the *Path,* points out how consciousness as the moving force behind memory functions:

> As an element in man's being, consciousness is far broader and deeper than memory. Consciousness represents the fact of experience, memory the form and the details. Hence, while the fact remains and an experience once had can never be destroyed, the form and details in which it first appeared may pass away. This fact of experience remains as a precipitated result, and, divested of memory, i.e., of form and details, relations and sensations, constitutes the basic element in Karma. Add to the foregoing considerations the ethical element, or relation to other individuals, giving thus the element of motive, and we have the law of Karma deduced from the elements. In the first instance we have the individual as related to himself; in the second, as related to his fellows. (THEOSOPHY 1:100.)

Reminding us that lack of memory as we know it is no reliable argument against reincarnation, since we forget much of what we experience in even this present life, the author of "Reincarnation and Memory" says further: "It may, moreover, appear presently that all that escapes memory, all that memory appears temporarily to retain but in time loses, is nevertheless retained elsewhere and carried on from incarnation to incarnation. Let us bear constantly in mind that nothing exists without a cause, and nothing is ever really lost. If this principle, recognized as everywhere true in physics, be true also in metaphysics and in all human experience, then each human being represents in himself and carries with him all previous experience, and is at any moment of his existence an epitome of all his past. It is, however, quite evident that nothing known to us as memory answers to this epitome, even for the present life." So the distillation of previous experience into the form of an intuitive certainty is sometimes termed reminiscence. But whether assimilated into knowledge or not, consciously remembered or not, every experience must become, in one way or another, part of us.

On the other hand, memory as we ordinarily think of it, that is, the ability to recall at will past events and their details, is not always an advantage in interpreting the significance of events. When memory of particulars serves as a sort of archetype of experience which, being recalled from time to time at different periods of life, takes on each time more subtle meanings, these can become valuable guidelines and aid in the liberation of the ego from attachments to matter. But more often than not, such recollections become a crutch,

disinclining one to further exploration, or they exert a fascination by way of either pain or pleasure which binds the ego ever more tightly to the compulsive arguments of Lower Manas. The relative usefulness to the reincarnating ego of this kind of memory and the reminiscence of assimilated experience is shown in the same article, suggesting how one could eventually remember the details of even a past life without becoming entrapped by their recall:

> Physical memory is the record of passing events, but it is not the preserver of experience. Physical memory is but the outer husk of experience. Experience relates to feeling and consciousness; memory to time and sense. Memory relates solely to the past, to that which is illusion. Past, present, and future,—what illusions! The past is dead, the future is not, and these constitute the present as a fleeting unreality. Never until consciousness is severed from time and liberated from sense, does man realize that he *is*. In the outer sphere of man's life his faculties are related to the panorama of events, and these he perceives only in detail and in succession. In the inner sphere of man's being he knows *all at once*. This is true even in dreams, where the events of years pass in review in a moment of time. Memory grasps at the days and attempts to hold the slow-plodding years. Reminiscence has dissolved all these in the waters of oblivion, only to preserve their essence as motors, intuitions for future guidance. These are but logical deductions from our present experience, without assuming any future life. If, however, in the present life man is able to free his consciousness from the illusions of sense and time, he comes to know of essential being, and only then does he begin to correctly interpret the things of time.

Thus reincarnation becomes not a matter to be "proved," but the means by which man is enabled to free the immortal part of himself from the illusion that he is temporal. In the same way, understanding Karma is not knowing the sequence of events so much as a matter of trying to determine what the needs of each situation are in terms of the ego, and how best to meet them. In making the effort to learn how to fulfill these obligations, the various sheaths are impressed, improved, and adjusted along the very lines required by the cause, and the equilibrium on all planes is restored. This, surely, is what Mr. Judge meant when he said that "Duty is the royal talisman."

THE CHRISTIAN SCHEME

JESUITRY AND MASONRY: V

WHAT was then that mysterious name, that mighty "word" through whose potency the Hindu as well as the Chaldean and Egyptian initiate performed his wonders? In chapter cxv of the Egyptian *Funeral Ritual,* entitled "The chapter of coming out to the Heaven . . . and of knowing the Spirits of An" (Heliopolis), Horus says: "I knew the Spirits of An. The greatly glorious does not pass over it . . . unless the gods give me the WORD." In another hymn the soul, transformed, exclaims: "Make road for me to Rusta. I am the Great One, dressed as the Great One. I have come! I have come! Delicious to me are the kings of Osiris. I am creating the water (through the power of the *Word*). . . . Have I not seen the hidden secrets . . .I have given truth to the Sun. I am clear. I am adored for my purity." In another place the mummy's roll expresses the following: "I am the Great God (spirit) existing of myself, the creator of *His Name*. . . . I know the name of this Great God that is there."

Jesus is accused by his enemies of having wrought miracles, and shown by his own apostles to have expelled *demons* by the power of the INEFFABLE NAME. The former firmly believed that he had stolen it in the Sanctuary. "And he cast out the spirits with his *word,* and healed all that were sick" (Matt. 8:16). When the Jewish rulers ask Peter (Acts 4:7): "By what power, or by what *name,* have ye done this?" Peter replies, "By the NAME of Jesus Christ of Nazareth." But does this mean the name of Christ, as the interpreters would make us believe; or does it signify, "by the NAME which was in the possession of Jesus of Nazareth," the initiate, who was accused by the Jews to have learned it but who had it really through initiation? Besides, he states repeatedly that all that he does he does in *"His Father's Name,"* not in his own.

But who of the modern Masons has ever heard it pronounced? In their own *Ritual,* they confess that they never have. The "Sir

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NOTE.—"The Christian Scheme," begun in November, 1967, is collated from the works of H. P. Blavatsky. It recounts the historical background and early development of Christianity.

Orator" tells the "Sir Knight," that the passwords which he received in the preceding degrees are all "so many corruptions" of the true name of God engraved on the triangle; and that therefore they have adopted a "substitute" for it. Such also is the case in the Blue Lodge, where the Master, representing King Solomon, agrees with King Hiram that the Word * * * "shall be used as a *substitute* for the Master's word, until wiser ages shall discover the true one." What Senior Deacon, of all the thousands who have assisted in bringing candidates from darkness to light; or what Master who has whispered this mystic "word" into the ears of supposititious Hiram Abiffs, while holding them on the five points of fellowship, has suspected the real meaning of even this substitute, which they impart "at low breath"? How few new-made Master Masons but go away imagining that it has some occult connection with the "marrow in the bone." What do they know of that mystical personage known to some adepts as the "venerable MAH," or of the mysterious Eastern Brothers who obey him, whose name is abbreviated in the first syllable of the three which compose the Masonic substitute—The MAH, who lives at this very day in a spot unknown to all but initiates, and the approaches to which are through trackless wildernesses, untrodden by Jesuit or missionary feet, for it is beset by dangers fit to appall the most courageous explorers? And yet, for generations this meaningless jingle of vowels and consonants has been repeated in novitiate ears, as though it possessed even so much potency as would deflect from its course a thistle-down floating in the air! Like Christianity, Freemasonry is a corpse from which the spirit long ago fled.

In this connection, place may well be given to a letter from Mr. Charles Sotheran, Corresponding Secretary of the New York Liberal Club, which was received by us on the day after the date it bears. Mr. Sotheran is known as a writer and lecturer on antiquarian, mystical, and other subjects. In Masonry, he has taken so many of the degrees as to be a competent authority as regards the Craft. . . . Following is the letter, which we place before the Masons as we desire that they should see what one of their own number has to say:

NEW YORK PRESS CLUB, January 11th, 1877.

In response to your letter, I willingly furnish the information desired with respect to the antiquity and present condition of Freemasonry. This I do the more cheerfully since we belong to the same secret societies, and you can thus better appreciate the necessity for the reserve which at times I shall be obliged to ex-

hibit. You rightly refer to the fact that Freemasonry, no less than the effete theologies of the day, has its fabulous history to narrate. Clogged up as the Order has been by the rubbish and drift of absurd biblical legends, it is no wonder that its usefulness has been impaired and its work as a civilizer hampered. Fortunately the great anti-Masonic excitement that raged in the United States during a portion of this century, forced a considerable band of workers to delve into the true origin of the Craft, and bring about a healthier state of things. The agitation in America also spread to Europe and the literary efforts of Masonic authors on both sides of the Atlantic, such as Rebold. Findel, Hyneman, Mitchell, Mackenzie, Hughan, Yarker and others well-known to the fraternity, is now a matter of history. One effect of their labors has been, in a great measure, to bring the history of Masonry into an open daylight, where even its teachings, jurisprudence, and ritual are no longer secret from those of the "profane," who have the wit to read as they run.

You are correct in saying that the Bible is the "great light" of European and American Masonry. In consequence of this the theistic conception of God and the biblical cosmogony have been ever considered two of its great corner-stones. Its chronology seems also to have been based upon the same pseudo-revelation. Thus Dr. Dalcho, in one of his treatises asserts that the principles of the Masonic Order were presented at and coëval with the creation. It is therefore not astonishing that such a pundit should go on to state that God was the first Grand Master, Adam the second, and the last named initiated Eve into the Great Mystery, as I suppose many a Priestess of Cybelè and "Lady" Kadosh were afterward. The Rev. Dr. Oliver, another Masonic authority, gravely records what may be termed the minutes of a Lodge where Moses presided as Grand Master, Joshua as Deputy Grand Master, and Ahohab and Bezaleel as Grand Wardens! The temple at Jerusalem, which recent archæologists have shown to be a structure with nothing like the pretended antiquity of its erection, and incorrectly called after a monarch whose name proves his mystical character, Sol-Om-On (the name of the sun in three languages), plays, as you correctly observe, a considerable share in Masonic mystery. Such fables as these, and the traditional Masonic colonization of ancient Egypt, have given the Craft the credit of an illustrious origin to which it has no right, and before whose forty centuries of legendary history, the mythologies of Greece and Rome fade into insignificance. The Egyptian, Chaldean, and other theories necessary to each fabricator of "high degrees" have also each had their short period of prominence. The last "axe to grind" has consecutively been the fruitful mother of unproductiveness.

We both agree that all the ancient priesthoods had their esoteric doctrines and secret ceremonies. From the Essenic brother-

hood, an evolution of the Hindu Gymnosophists, doubtless proceeded the Solidarities of Greece and Rome as described by so-called "Pagan" writers. Founded on these and copying them in the matter of ritual, signs, grips, passwords, etc., were developed the mediæval guilds. Like the present livery companies of London, the relics of the English trade-guilds, the operative Masons were but a guild of workmen with higher pretensions. From the French name "Maçon," derived from "Mas," an old Norman noun meaning "a house," comes our English "Mason," a house builder. As the London companies alluded to present now and again the Freedom of the *"Liveries"* to outsiders, so we find the trade-guilds of Masons doing the same. Thus the founder of the Ashmolean Museum was made free of the Masons at Warrington, in Lancashire, England, on the 16th October, 1646. The entrance of such men as Elias Ashmole into the Operative Fraternity paved the way for the great "Masonic Revolution of 1717," when SPECULATIVE Masonry came into existence. The Constitutions of 1723 and 1738, by the Masonic impostor Anderson, were written for the newly fledged and first Grand Lodge of "Free and Accepted Masons of England," from which body all others over the world hail to-day.

These bogus constitutions, written by Anderson, were compiled about them, and in order to palm off his miserable rubbish yclept history, on the Craft, he had the audacity to state that nearly all the documents relating to Masonry in England had been destroyed by the 1717 reformers. Happily, in the British Museum, Bodleian Library, and other public institutions, Rebold, Hughan and others have discovered sufficient evidence in the shape of old Operative Masonic charges to disprove this statement.

The same writers, I think, have conclusively upset the tenability of two other documents palmed upon Masonry, namely, the spurious charter of Cologne of 1535, and the forged questions, supposed to have been written by Leylande, the antiquary, from a MS. of King Henry VI of England. In the last named, Pythagoras is referred to as having—"formed a great lodge, at Crotona, and made many Masons, some of whom travelled into France, and there made many, from whence, in process of time, the art passed into England." Sir Christopher Wren, architect of St. Paul's Cathedral, London, often called the "Grand Master of Freemasons," was simply the Master or President of the London Operative Masons Company. If such a tissue of fable could interweave itself into the history of the Grand Lodges which now have charge of the first three symbolical degrees, it is hardly astonishing that the same fate should befall nearly all the High Masonic Degrees which have been aptly termed an incoherent medley of opposite principles."

It is curious to note too that most of the bodies which work these, such as the Ancient and Accepted Scottish Rite, the Rite of Avignon, the Order of the Temple, Fessler's Rite, the "Grand Council of the Emperors of the East and West—Sovereign Prince Masons," etc., etc., are nearly all the offspring of the sons of Ignatius Loyola. The Baron Hundt, Chevalier Ramsay, Tschoudy, Zinnendorf, and numerous others who founded the grades in these rites, worked under instructions from the General of the Jesuits. The nest where these high degrees were hatched, and no Masonic rite is free from their baleful influence more or less, was the Jesuit College of Clermont at Paris.

That bastard foundling of Freemasonry, the "Ancient and Accepted Scottish Rite," which is unrecognized by the Blue Lodges was the enunciation, primarily, of the brain of the Jesuit Chevalier Ramsay. It was brought by him to England in 1736-38, to aid the case of the Catholic Stuarts. The rite in its present form of thirty-three degrees was recognized at the end of the eighteenth century by some half dozen Masonic adventurers at Charleston, South Carolina. Two of these, Pirlet a tailor, and a dancing master named Lacorne, were fitting predecessors for a later resuscitation by a gentleman of the name of Gourgas, employed in the aristocratic occupation of a ship's clerk, on a boat trading between New York and Liverpool. Dr. Crucefix, *alias* Goss, the *inventor* of certain patent medicines of an objectionable character, ran the institution in England. The powers under which these worthies acted was a document claimed to have been signed by Frederick the Great at Berlin, on May 1st, 1786, and by which were revised the Masonic Constitution and Status of the High Degrees of the Ancient and Accepted Rite. This paper was an impudent forgery and necessitated the issuing of a protocol by the Grand Lodges of the Three Globes of Berlin, which conclusively proved the whole arrangement to be false in every particular. On claims supported by this supposititious document, the Ancient and Accepted Rite have swindled their confiding brothers in the Americas and Europe out of thousands of dollars, to the shame and discredit of humanity.

The modern Templars, whom you refer to in your letter, are but mere magpies in peacock's plumes. The aim of the Masonic Templars is the sectarianization, or rather the Christianizing of Masonry, a fraternity which is supposed to admit the Jew, Parsee, Mahometan, Buddhist, in fact every religionist within its portals who accepts the doctrine of a personal god, and spirit-immortality. According to the belief of a section, if not all the Israelites, belonging to the Craft in America—Templarism is Jesuitism.

It seems strange, now that the belief in a personal God is becoming extinct, and that even the theologian has transformed

his deity into an indescribable nondescript, that there are those who stand in the way of the general acceptation of the sublime pantheism of the primeval Orientals, of Jacob Boehme, of Spinoza. Often in the Grand Lodge and subordinate lodges of this and other jurisdictions, the old doxology is sung, with its "Praise Father, Son, and Holy Ghost," to the disgust of Israelites and freethinking brethren, who are thus unnecessarily insulted. This could never occur in India, where the great light in a lodge may be the *Koran*, the *Zend-Avesta*, or one of the *Vedas*. The sectarian Christian spirit in Masonry must be put down. To-day there are German Grand Lodges which will not allow Jews to be initiated, or Israelites from foreign countries to be accepted as brethren within their jurisdiction. The French Masons have, however, revolted against this tyranny, and the Grand Orient of France does now permit the atheist and materialist to fellowship in the Craft. A standing rebuke upon the claimed universality of Masonry is the fact that the French Brethren are now repudiated.

Notwithstanding its many faults—and speculative Masonry is but human, and therefore fallible—there is no institution that has done so much, and is yet capable of such great undertakings in the future, for human, religious, and political improvement. In the last century the Illuminati taught, "peace with the cottage, war with the palace," throughout the length and breadth of Europe. In the last century the United States was freed from the tyranny of the mother country by the action of the Secret Societies more than is commonly imagined. Washington, Lafayette, Franklin, Jefferson, Hamilton, were Masons. And in the nineteenth century it was Grand Master Garibaldi, 33, who unified Italy, working in accordance with the spirit of the faithful brotherhood, as the Masonic, or rather carbonari, principles of "liberty, equality, humanity, independence, unity," taught for years by brother Joseph Mazzini.

Speculative Masonry has much, too, within its ranks to do. One is to accept woman as a co-worker of man in the struggle of life, as the Hungarian Masons have done lately by initiating the Countess Haideck. Another important thing is also to recognize practically the brotherhood of all humanity by refusing none on account of color, race, position, or creed. The dark-skinned should not be only theoretically the brother of the light. The colored Masons who have been duly and regularly raised stand at every lodge-door in America craving admission, and they are refused. And there is South America to be conquered to a participation in the duties of humanity.

If Masonry be, as claimed, a progressive science and a school of pure religion, it should ever be found in the advance guard of civilization, not in the rear. If it be but an empirical effort,

a crude attempt of humanity to solve some of the deepest problems of the race, and no more, then it must give place to fitter successors, perchance one of those that you and I know of, one that may have acted the prompter at the side of the chiefs of the Order, during its greatest triumphs, whispering to them as the dæmon did in the ear of Socrates.

Yours most Sincerely,
CHARLES SOTHERAN.

Thus falls to ruins the grand epic poem of Masons, sung by so many mysterious Knights as another revealed gospel. As we see, the Temple of Solomon is being undermined and brought to the ground by its own chief "Master Masons," of this century. But if, following the ingenious exoteric description of the Bible, there are yet Masons who persist in regarding it as once an actual structure, who, of the students of the esoteric doctrine will ever consider this mythic temple otherwise than an allegory, embodying the secret science? Whether or not there ever was a real temple of that name, we may well leave to archæologists to decide; but that the detailed description thereof in I Kings is purely allegorical, no serious scholar, proficient in the ancient as well as mediæval jargon of the kabalists and alchemists, can doubt. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendor of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself—the light of the real subjective world, shining in the darkness of the objective universe. This is the "Temple" which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."*

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, whenever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders—for they build the temple of knowledge, of secret science. Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neophytes are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the

latter are but perfecting themselves in the rudiments of the sacred science. These terms were evidently borrowed at the beginning by the unknown founders of the first Masonic guilds.

In the now popular jargon, "Operative Masons" are understood to be the bricklayers and the handicraftsmen, who composed the Craft down to Sir Christopher Wren's time; and "Speculative Masons," all members of the Order, as now understood. The sentence attributed to Jesus, "Thou art Peter . . . upon this rock I will build my church; and the gates of hell shall not prevail against it" disfigured, as it is, by mistranslation and misinterpretation, plainly indicates its real meaning. We have shown the signification of *Pater* and *Petra,* with the hierophants—the interpretation traced on the tables of stone of the final initiation, was handed by the initiator to the chosen future interpreter. Having acquainted himself with its mysterious contents, which revealed to him the mysteries of creation, the initiated became a *builder* himself, for he was made acquainted with the *dodecahedron,* or the geometrical figure on which the universe was built. To what he had learned in previous initiations of the use of the rule and of architectural principles, was added a cross, the perpendicular and horizontal lines of which were supposed to form the foundation of the spiritual temple, by placing them across the junction, or central primordial point, the element of all existences, representing the first concrete idea of deity. Henceforth he could, as a Master builder (see I Cor. 3:10), erect a temple of wisdom on that rock of *Petra,* for himself; and having laid a sure foundation, let "another build thereon."

The Egyptian hierophant was given a square head-dress, which he had to wear always, and a square (see Mason's marks), without which he could never go abroad. The perfect *Tau* formed of the perpendicular (descending male ray, or spirit) a horizontal line (or matter, female ray), and the mundane circle was an attribute of Isis, and, it is but at his death that the Egyptian cross was laid on the breast of his mummy. These square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (Ezek. 9:4), with the *signa Thau,* as it is translated in the Vulgate. In the Revelation, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect.*

And if our statements are wrong, if Jesus was not an initiate, a Master-builder, or Master-Mason as it is now called, how comes it, that on the most ancient cathedrals we find his figure with Mason's marks about his person? In the Cathedral of Santa Croce, Florence, over the main portal can be seen the figure of Christ holding a perfect square in his hand.

The surviving "Master-builders" of the *operative* craft of the true Temple, may go literally *half-naked* and wander *slipshod* for ever —now not for the sake of a puerile ceremony, but because, like the "Son of man," they have not where to lay their heads—and yet be the only surviving possessors of the "Word." Their "cable-tow" is the sacred triple cord of certain Brahman-Sannyâsi, or the string on which certain lamas hang their *yu-stone;* but with these apparently valueless talismans, not one of them would part for all the wealth of Solomon and Sheba. The seven-knotted bamboo stick of the fakir can become as powerful as the rod of Moses "which was created between the evenings, and on which was engraven and set forth the great and glorious NAME, with which he was to do the wonders in Mizraim."

But these "operative workmen" have no fear that their secrets will be disclosed by treacherous ex-high priests of chapters, though their generation may have received them through others than "Moses, Solomon, and Zerubbabel." Had Moses Michael Hayes, the Israelite Brother who introduced Royal Arch Masonry into this country (in December, 1778), had a prophetic presentment of future treasons, he might have instituted more efficacious obligations than he has.

Truly, the grand omnific Royal Arch word, *"long lost but now found,"* has fulfilled its prophetic promise. The password of that degree is no more "I AM THAT I AM." It is now simply "I was but am no more!"

HIT THE MARK

Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless, and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness.

—*Mundaka Upanishad*

ARCHERY has always been in vogue, whether in nations civilized or among people of barbarous manners. We find Arjuna, prince of India, the possessor of a wonderful bow called Gandiva, the gift of the gods. None but its owner could string it, and in war it spread terror in the ranks of the enemy. Arjuna was a wonderful archer too. He could use Gandiva as well with his right as with his left hand, and so was once addressed by Krishna in the Bhagavad Gita dialogue as "thou both-handed." The bow figures in the lives of the Greek heroes, and just now the novelist Louis Stevenson is publishing a book in which he sings the praises of a bow, the bow of war possessed by Ulysses; when war was at hand it sang its own peculiar, shrill, clear song, and the arrows shot from it hit the mark.

Archery is a practise that symbolizes concentration. There is the archer, the arrow, the bow, and the target to be hit. To reach the mark it is necessary to concentrate the mind, the eye, and the body upon many points at once, while at the same time the string must be let go without disturbing the aim. The draw of the string with the arrow must be even and steady on the line of sight, and when grasp, draw, aim, and line are perfected, the arrow must be loosed smoothly at the moment of full draw, so that by the bow's recoil it may be carried straight to the mark. So those who truly seek wisdom are archers trying to hit the mark. This is spiritual archery, and it is to this sort that the verse from the Mundaka Upanishad refers.

In archery among men a firm position must be assumed, and in the pursuit of truth this firm position must be taken up and not relaxed, if the object in view is to be ever attained. The eye must not wander from the target, for, if it does, the arrow will fly wide or fall short of its goal. So if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again.

The quality of the bow makes a great difference in the results attained by the archer. If it is not a good bow of strong texture and with a good spring to it, the missiles will not fly straight or with sufficient force to do the work required; and so with the man himself who is his own bow, if he has not the sort of nature that enables him to meet all the requirements, his work as a spiritual archer will fall that much short. But even as the bow made of wood or steel is subject to the alterations of state, so we are encouraged by the thought that the laws of karma and reincarnation show us that in other lives and new bodies we may do better work. The archer says too that the bow often seems to alter with the weather or other earthly changes, and will on some days do much better work than on others. The same thing is found by the observing theosophist, who comes to know that he too is subject from time to time to changes in his nature which enable him to accomplish more and to be nearer the spiritual condition. But the string of the bow must always be strung tight; and this, in spiritual archery, is the fixed determination to always strive for the goal.

When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite as high as the aim, but have to thus allow for the trajectory that comes about from the limitations of our nature; the trajectory of the arrow is due to the force of gravity acting on it, and our aspirations have the same curve in consequence of the calls of the senses, hereditary defects, and wrong habits that never permit us to do as much as we would wish to do.

Let us hit the mark, O friend! and that mark is the indestructible, the highest spiritual life we are at any time capable of.

—WILLIAM BREHON

on the lookout

Hypnotism and Crime

A Dutch psychiatrist writing in the March-April *Parapsychology Review* explores the effects of hypnotism in a modern context. Though lacking the metaphysical rationale provided by Theosophy, Dr. Joost Meerloo substantially confirms theosophical objections to the practice. Much of the article is concerned with various forms of psychic contagion broadly related to the practice of hypnotism, unconscious as well as conscious. Dr. Meerloo dismisses as a "scientific fallacy" the claim that no one can be compelled by hypnotic suggestion to do that which is morally repugnant to him:

> Several textbooks on hypnosis inform us that the patient's superego is strong enough to protect him against immoral suggestions given in a trance. Experimental hypnosis has shown that this is not the case. The art of moral seduction is based on repeated fragmentized suggestions that gradually permit the other party to give in to what he or she would never have done without those repeated suggestions. This is the danger of the criminal and sexual seduction by the modern means of communication. The fact is that TV mesmerizes people.

Sympathetic Contagion

The extent of such "mental contagion" seems to be almost limitless, since this danger is present even in situations in which hypnosis is being used for beneficent purposes. Dr. Meerloo relates one such experience of his own:

> On one occasion, while I was hypnotizing a patient before and during a gynecological operation because she could not tolerate anesthesia by drugs, two nurses assisting the surgeon also fell into a partial trance. After the operation, the nurses were quite upset. At first, the very fact that no orthodox drug anesthesia was being administered in itself induced the nurses to feel sympathetic pain which they would not have felt with patients anesthetized by regular chemical narcotics. As a result, they felt forced to identify completely with the patient.

Dr. Meerloo enlarges on this point:

This form of unobstructive collective inducement and transfer of feelings may also be observed in group psychotherapy. True, it can be properly handled as a useful catharsis by the group therapist. The abreaction of emotions of the one helps others in the group to gain a similar psychic ventilation of tension. But by the same token, faulty suggestions can also be transmitted. It is up to the group psychotherapist to skillfully control reciprocal contagious transferences.

Loss of "Identity"

Dr. Meerloo's account of what takes place in large groups of people shows how the Astral Light functions as the receptacle and reflector of humanity's collective psychic nature. He says:

Almost everyone is susceptible to some form of hypnosis. The more one is considered to be a compliant "nice guy," the more exchange there will be of mutual influences and suggestions.

It is a well-known clinical fact that the larger the group a stage hypnotist works with, the greater the effect of his suggestions will be. This is because everybody's ego surrenders more easily within a group where a psychic leveling and merging takes place. At the same time, all the emotional interaction and mutual mental contagion help to increase the persuasive impact of what is spoken and suggested.

"Togetherness" and a relative anonymity within the crowd augment the feeling of mutual participation, and the walls of the ego and individual responsibility are gradually removed. "The other fellow is just like me," is the theme song. Control of the superego is taken over more and more by those who lead or direct or inspire the group. The unconscious tendencies that the individual becomes more aware of are now ascribed to mass influence. This both explains and justifies the less controlled actions of the crowd. The mass becomes, as it were, the conditioner for unleashing the unconscious drives of its component individual parts.

Role of "Leader"

The rhythmic waves of noises sweeping over large gatherings of people, and one's sense of being part of a vast continuum have a tremendously contagious quality. Motions and commotions are stirred up. Emotions merge, and collective violence or ecstasy or collective panic may be transmitted at once. In the theater, sadness or pleasurable sentiment is easily conveyed across the footlights to the audience. Also, laughing, rhythmic tapping, and cheering are all quite contagious.

The possibility of mass hypnosis exists in every group where

mutual participation and mutual mental contagion are active —and that includes practically every human congregation. It becomes actual hypnosis when a leader makes use of this group vulnerability to systematically imprint his persuasions on the other members. The term mass hypnosis often is a euphemism for mutual mental contagion and mental coercion by tyrannical forces.

The human being's archaic symbiotic need for dependency and compliance—to be part of someone else's body and mind —is reawakened in hypnosis. What group members unobtrusively incorporate from the leader, the subject in hypnosis incorporates from the hypnotist.

Tendencies of Kali Yuga

Needed, here, is recognition of certain occult realities. What Dr. Meerloo speaks of as the human being's "archaic symbiotic need for dependency and compliance" is at root the longing for unity. Originally spiritual, this longing is transformed into psychic vulnerability in those who neither understand nor control their middle principles, so that what could be their best qualities turn into means of self-betrayal. What is sometimes contemptuously spoken of as human credulity and the "will to believe" is but the reflection in matter of these primeval feelings, and can be regarded as an inverted expression of the law of brotherhood. Those who use for their own purposes such susceptibilities of human beings in an immature state are properly called sorcerers, in the Theosophical vocabulary. It is a characteristic of Kali Yuga that the truly spiritual forms of human association and united collaboration, which encourage rather than prevent human freedom, should be overshadowed by these perverse practices.

Land-Consumption

An article by Wayne H. Davis in the *New Republic* (Jan. 10), considers the implications of the idea that overpopulation is more a result of the use made of the land than of the actual numbers dwelling on it. To make his point clear, this biologist (University of Kentucky) compares two countries, India and the United States, one of which obviously has many more people on much less land than the other; yet he considers the U.S. to be far more overpopulated than India. He explains:

I define as most seriously overpopulated that nation whose people by virtue of their numbers and activities are most rapidly decreasing the ability of the land to support human life. With

our large population, our affluence and our technological monstrosities the United States wins first place by a substantial margin.

Let's compare the US to India, for example. We have 203 million people, whereas she has 540 million on much less land. But look at the impact of people on the land.

Minimum and Maximum Destruction

The average Indian eats his daily few cups of rice (or perhaps wheat, whose production on American farms contributed to our one percent per year drain in quality of our active farmland), draws his bucket of water from the communal well and sleeps in a mud hut. In his daily rounds to gather cow dung to burn to cook his rice and warm his feet, his footsteps, along with those of millions of his countrymen, help bring about a slow deterioration of the ability of the land to support people. His contribution to the destruction of the land is minimal.

An American, on the other hand, can be expected to destroy a piece of land on which he builds a home, garage and driveway. He will contribute his share to the 142 million tons of smoke and fumes, seven million junked cars, 20 million tons of paper, 48 billion cans, and 26 billion bottles the overburdened environment must absorb each year. To run his air conditioner we will strip-mine a Kentucky hillside, push the dirt and slate down into the stream, and burn coal in a power generator, whose smokestack contributes to a plume of smoke massive enough to cause cloud seeding and premature precipitation from Gulf winds which should be irrigating the wheat farms of Minnesota.

Continual Drain

In his lifetime he will personally pollute three million gallons of water, and industry and agriculture will use ten times this much water in his behalf. To provide these needs the US Army Corps of Engineers will build dams and flood farmland. He will also use 21,000 gallons of leaded gasoline containing boron, drink 28,000 pounds of milk and eat 10,000 pounds of meat. The latter is produced and squandered in a life pattern unknown to Asians. A steer on a Western range eats plants containing minerals necessary for plant life. Some of these are incorporated into the body of the steer which is later shipped for slaughter. After being eaten by man these nutrients are flushed down the toilet into the ocean or buried in the cemetery, the surface of which is cluttered with boulders called tombstones and has been removed from productivity. The result is a continual drain on the productivity of range land. Add to this the erosion of overgrazed lands, and the effects of the falling water table as we mine Pleistocene deposits of groundwater to irrigate to produce

> food for more people, and we can see why our land is dying far more rapidly than did the great civilizations of the Middle East, which experienced the same cycle. The average Indian citizen, whose fecal material goes back to the land, has but a minute fraction of the destructive effect on the land that the affluent American does.

Inadequate Remedies

Mr. Davis' suggestions for reducing our voracious consumption of the environment on which we are dependent for life include the conventional one of population control, to which he adds a wry recommendation for simplification of existence and reduction of needs. Survival is the goal, and economic common sense the inspiration, in this case. Yet he and other anxious and outraged ecologists would do well to read carefully and then repeat to others the point of the last chapter of Aldo Leopold's book, *A Sand County Almanac*. There Mr. Leopold shows that no form of self-interest is adequate to accomplish the required reforms. It is necessary, he says, to *love* the land, to feel the common fraternity we share with all life, and to alter our behavior accordingly. As he puts it:

> No important change in ethics was ever accomplished without an internal change in our intellectual emphasis, loyalties, affections, and convictions. The proof that conservation has not yet touched these foundations of conduct lies in the fact that philosophy and religion have not yet heard of it. In our attempt to make conservation easy, we have made it trivial.

This view is not yet deemed "practical" by our ecological reformers. They still concentrate on dire warnings and on demands for legislative "controls." Yet the evidence before us points to brotherhood with all men and all nature as the only solution. As Madame Blavatsky wrote in *The Key to Theosophy*: "When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on earth than Nature can support."

The Addictive Society?

In the July *Progressive,* Dr. Seymour Halleck considers the problem of widespread drug usage from a standpoint that has received much less attention than it deserves. Discussing drug education programs connected with high schools and colleges, civic groups

and forums, this professor of psychiatry at the University of Wisconsin observes that most of these efforts at educating the public about the problem are based on the "scare the hell out of them" theme. This emphasis results in appeals to the audience's interest in the bizarre, or it exposes the speakers' moralistic biases and lack of broad factual information. The mind is fascinated by lurid cases of addiction, but is not led to rational inspection of the moral issues involved. Dr. Halleck writes:

> Educational programs might he helpful to young and old alike if they focused on broader social and ethical issues. It would be useful to begin by acknowledging that the abuse of legal drugs, including those prescribed by physicians, is probably a greater problem for our society than abuse of illegal drugs. Prescription drugs such as amphetamines, barbiturates, or tranquilizers are massively overused in our society. It must be noted that these drugs do not alleviate specific disease and have little medical purpose other than helping people tolerate the stress of everyday life. Yet, they are prescribed more frequently than any other class of legal drugs and create more problems of habituation and overdosage than any illegal drug. Abuse of alcohol still creates more mental and physical suffering among our citizens than abuse of other legal drugs.

Posing two significant questions—"Which drugs, legal or illegal, are worth using? Which drugs, if any, make life better?"—Dr. Halleck continues:

> Young people as well as their parents could benefit from a careful consideration of the morality of searching for artificial stimulation or tranquility. There has probably never been a society which has not used some kind of fermented beverage or botanical product to make the pains and outrages of everyday life more tolerable. It would seem that man's existence is so plagued by anxiety, uncertainty, and loneliness that he regularly seeks temporary states of artificial escape. The problem here is that a certain degree of stimulation or tranquility obviously benefits many people, but too much alteration of consciousness does not bring out the best in man. People need a certain amount of anxiety and frustration to be creative, to make decisions and even to confront oppressive institutions within our society. If they become too euphoric or too tranquil, they do nothing.

Noting a current example of this from his own observation, he adds:

> Even in smaller social relationships, excessive drug usage seems to have a pernicious effect in maintaining an undesirable status quo. I recently counseled a couple who had serious prob-

lems with each other. They had many disagreements, different tastes, and, like many other married couples, had devised subtle but elaborate means of keeping each other unhappy. Periodically they would get into an argument and try to consider their differences seriously. They both, however, happened to be heavy marijuana users. Whenever they felt too anxious about their relationship, they would simply "turn on" and their problems would never be resolved. They remained tranquil, but both were chronically depressed over a relationship which would have been made meaningful if they had really confronted each other. Similar kinds of oppressive status quos are probably being maintained in many marital and other social relationships whenever drugs (legal or illegal) are used to narcotize individuals who have problems but who are reluctant to deal with them.

No Clear "Yes-or-No"

Attempting to establish a philosophic approach to the dangers of drug usage, Dr. Halleck says:

I do not know if raising ethical questions about the general problems of artificial euphoria actually discourages young people from using drugs. Certainly such an approach cannot provide any young person with a clear yes-or-no answer on whether he should experiment with a particular drug. It does, however, provide him with an intellectual framework from which he can make a rational decision unbiased by the exaggerated views of his peers or his parents. And considering the problem of drug usage in basic moral or ethical—and social—terms does seem to minimize the destructive and inane polarization of viewpoints which appears to be an inevitable result of the ordinary drug education program.

Drug Use "Only a Symptom"

Dr. Halleck concludes:

Perhaps the best explanation for the growing use of drugs in this country is that we are an unhappy society. It makes little difference whether one is talking about young people who use illegal drugs or older people who use legal drugs. In our frustration, our anxiety, our fear, our boredom, and our purposelessness, we all use too many drugs. Our affluence and leisure do not bring us happiness. Our failure to deal with urgent problems such as the rapid rate of technological change, overpopulation, pollution, or the war in Vietnam leaves us feeling frustrated and impotent. The younger generation seems especially desperate. They fear the future, distrust the past as a guide to the future, and are relentlessly trying to live in the moment. The drug experience heightens their sense of the

present and enables them to avoid the painful realities of their lives.

It is my belief that the drug problem is only a symptom of a sickness that pervades our entire society. Drug education can be thought of as a treatment that is designed to treat the symptom without doing anything about the causes of the illness. Whether it is an effective treatment is far from proven. But even more distressing, by relying upon education as a symptomatic treatment, we are lured away from the real problems which are causing the symptom.

The Underlying Reality

There is, according to theosophical teachings, much more to the long-range psychological effects of drug use than the practical considerations Dr. Halleck mentions, but they nevertheless seem a prophetic fulfillment of H. P. Blavatsky's words in her Fourth Message to American Theosophists, written in 1891. Although directed chiefly to Theosophists, this letter sums up the present condition of our society, combines timely warning with encouragement, provides means of diagnosing the "sickness that pervades our entire society," and points to the most effective way to "examine and deal with the more basic causes of human despair." H.P.B. wrote:

Psychism, with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development. Psychic capacities held perfectly under control, checked and directed by the Manasic principle, are valuable aids in development. But these capacities running riot, controlling instead of controlled, using instead of being used, lead the Student into the most dangerous delusions and the certainty of moral destruction. Watch therefore carefully this development, inevitable in your race and evolution-period so that it may finally work for good and not for evil; and receive, in advance, the sincere and potent blessings of Those whose good-will will never fail you, if you do not fail yourselves.